THE Covenant of Grace and Seales thereof plainely opened by way of Question and Answer.

With Instructions to Ground our Petitions upon the Lords Prayer.

by Lewes Hughes.

Printed for N. Bourne at the Exchange. 1645

BIBLIOTHECA · BODLEIANA

THE COVENANT OF GRACE AND Seales thereof; plainely opened by way of Question and Answer.

Whereunto is annexed, godly instructions, shewing how to put every Petition of the Lords Prayer into practice, and how to make some spirituall use of the things that wee shall see or heare.

Set forth for the benefit of the Inhabitants of the *Summer Ilands*.

By *Lewis Hughes*, sometimes Minister of Gods Word in the said Ilands.

Printed at LONDON by *Tho. Payne* for *N Bourne*, dwelling at the South Entrance of the Royall Exchange. 1640.

To the Reader.

CHristian Reader, if thou wouldst be strengthned in thy faith, and be able (by the grace of God) to resist Satan when hee shall put into thy heart any fearefull thought tending to despaire, have this little Booke alwaies in thy pocket, to read at leasure-times, and marke wel what thou readest, concerning the Co-

venant of grace and ſeales thereof, which you ſhall findplainely opened, and pray to God for an underſtanding heart.

Thine in the Lord

JESVS,

L. H.

THE COVENANT of Grace plainely opened, by way of Queſtion and Anſwer.

Q. 1. *SIR, I pray you, ſhew mee what the Covenant of Grace is, that God hath made with his elect children?*

A. That you may the better underſtand, what the Covenant of grace is

and upon what occasion God did make it, I hold it needefull, that I speake first, of the Creation of *Adam* and *Evah*, and of their fall from that good estate, wherin they were created, and of the wrath and curse of God that they brought upon them selves and upon all mankind.

Q. 2. *Doe so, I pray you, and first tell mee, to whom did God speake, when hee said, Let us make man?*

A. There was then no creature for God to speak unto: The meaning is, that

that the holy Trinitie did then consult about the making of man, that he might excel all worldly creatures.

Q. 3. *Wherein was man made to excell all creatures?*

A. In knowledge, in holinesse, and in righteousnesse, after the Image of God, *Col.* 3.18. *Ephes.* 4.24.

Q. 4. *Whereof did God make Adam?*

A. God made his body of the dust of the earth, and breathed into him the breath of life, *Gen.*2.7.

Qu. 5. *What is meant by the breath of life?*

A. By the breath of life, is meant the ſoule.

Qu 6. *Why is the ſoule called the breath of life?*

A. It is called the breath or ſpirit of life, becauſe it is an everlaſting ſpirit that giveth life to every part of the body.

Q. 7. *Whereof was Evah made?*

A. She was made of one of *Adam's* ribbes.

Q. 8. *When was ſhe made?*

A. When God brought the

the fowles of the ayre, and beasts of the field to *Adam*, to see how hee would name them, they were brought by couples, male and female, so as every male had a female, to be an helpe fit for it, onely *Adam* was alone; then God seeing that every male had an help fit for it, and that among them all he found not an helpe meete for Adam; therefore God caused an heavie sleep to come upon Adam, and then took out one of his ribbes, and thereof made *Evah*, and brought her to him, and bestowed her upon him

in

in marriage, *Gen.* 2. 20, 21, 22.

Q. 9. *What did God for them in their marriage?*

A. As in their creation God bleſſed them with ſpirituall bleſſings of knowledge, holineſſes & righteouſneſſe, ſo in their marriage God bleſſed them with temporall bleſſings; as firſt, with power to bring forth children: Secondly, with power to till and to ſubdue the earth, that is, to build and plant in it: Thirdly, with power and dominion over the fowls of

of the ayre, the fiſhes of the Sea, the beaſts of the field, and over every thing that creepeth and moveth on the earth.

Alſo, God did make a legall covenant with them, and in them with all mankinde, wherein he did promiſe and grant, that they & all mankind ſhould continue in his love and favour, ſo long as they continued in perfect obedience unto his Law.

Qu. 10. *What dwelling place did God provide for them?*

A. God did provide a ſweet

ſweet dwelling place for them, in a pleaſant Garden, called Paradiſe, and as ſoon as they were ſetled in Paradiſe, God left them to themſelves with free will to do what pleaſed them; even as a loving father, after he hath beſtowed his children in marriage, and given them their portions, doth then leave them to themſelvs, to ſee what courſe they will take.

Qu. 11. *What aſſurance did God make thē of their continuance in his love and favour, and in all worldly happineſſe ſo*

so long as they did continue in perfect obedience unto his Law?

A. God did plant a Tree in the midst of the Garden, called the Tree of life, to be a Sacrament, to strengthen their faith in the Covenant, and continuance in his love and favour, and all worldly happinesse, so long as they continued in perfect obedience to all his Commandements.

Qu. 12. *What tryall did God make of their obedience?*

A. For tryall of their obedience, God planted another

another Tree, called the Tree of knowledge of good and evill, and gave them charge not to eate thereof, upon paine of death.

Qu. 13. *How came they to eate of the fruit of the Tree?*

A. They were no sooner left to themselves, but the Devill (envying their happinesse) came cunningly in the Serpent, and tempted *Evah*, and drew her to eate, and to give to her husband, and to draw him to eate, and so to breake the Covenant, and make way for the

the wrath and curſe of God to come upon them, and upon all mankinde, becauſe all were then, in them, and were all corrupted and made ſinfull, by their being in them.

Qu. 14 *How could all mankind be in them?*

A. I will make it plaine unto you by a familiar compariſon: take the kernell of an Apple, and ſet it where it may grow to be a tree, bearing fruit; that tree will bring forth many apples, and every apple many kernels, which if they alſo be ſet where they may grow

grow to be trees, bearing fruit, will bring forth many apples, and every apple many kernels; yea, innumerable, which though in time they com to be innumerable, were all at first, in, and come out of one kernell: even so mankind, though now innumerable, were all at first in *Adam* and *Evah*.

Q. 15. *It is written, that the eyes of Adam & Evah were opened, as soone as they had eaten: were they blinde till then?*

A. No, the meaning is, that as soone as they both

both had eaten, God did take from them all their glory and happineſſe, wherein they lived, and left them to themſelves, naked, in ſhame and ſorrow, ready to periſh.

Q. 16. *It is written, that they heard the voyce of the Lord walking in the Garden, in the coole of the day: what is meant by the walking of the voyce?*

A. The meaning is, that the voyce ſeemed, at the firſt, to be farre off, and to come neerer and neerer, as thunder which is called the voyce of the Lord,

Lord, *Psal.*29. doth sometimes begin farre off, and commeth neerer and neerer.

Q.17. *What did they when they heard the voyce of the Lord?*

A. They hid themselves among the Trees, which sheweth, that the natur of sin is to wound the conscience, and that a wounded conscience will accuse and torment a man with shame and feare, and cause him to despaire and flee from God.

Q.18. *What did God to them, when they hid them-*

themſelves?

A. God called to Adam, ſaying, where art thou?

Q. 19. *What anſwer did Adam make?*

A. Adam anſwered, ſaying, I heard thy voice in the garden, and was afraid becauſe I was naked therefore I hid my ſelfe, wherupon God ſaid unto him, who told thee that thou was naked? Haſt thou eaten of the Tree, whereof I commanded thee that thou ſhouldſt not eate?

Q. 20. *What anſwer did Adam make?*

A.

A. Adam answered, saying, the woman that thou gavest to be with me, shee gave me, and I did eate.

Q. 21. *What said God to th. woman?*

A. God asked her why she had done so.

Q. 22. *What answer did she make?*

A. She (to excuse her selfe) laid all the fault upon the Serpent, saying, the Serpent beguiled me, and I did eate.

Q. 23. *What doe you observe in their answers.*

A. That such as are void of the feare of God, and

and of a good conſcience, will ſmoulder and hide their faults, and excuſe themſelves by accuſing others.

Q. 14. *What ſaid God to the Serpent?*

A. God did not vouchſafe to ſpeake to the Serpent, but did preſently lay his curſe upon her, ſaying, becauſe thou haſt done this, curſed art thou above all Cattell; upon thy belly ſhalt thou goe, and duſt ſhalt thou eate all the dayes of thy life: I will alſo put enmity betweene thee and the woman, and betweene thy ſeed

ſeed and her ſeed; it ſhall breake thine head, and thou ſhalt bruiſe his heele.

Q. 25. *What is the meaning of theſe words, I will put enmity betweene thee and the woman, and betweene thy ſeed and her ſeed, it ſhall breake thine head and thou ſhalt bruiſe his heel?*

A. They are to bee taken two wayes; firſt, as they were ſpoken to the Serpent; ſecondly, as they were ſpoken to the Divell in the Serpent.

As they were ſpoken to the Serpent, they doe containe

containe a threatning, to put enmitie, that is, unreconcileable hatred betweene the Serpent and *Evah*, and between both their seeds.

Q. 26. *What is meant by the seede of the Serpent?*

A. Adders and snakes.

Q. 27. *What is meant by the seede of the woman?*

A. All mankind.

The truth of this is seene daily, when a man commeth on the sudden, where an Adder or snake is, they will startle and run away one from ano-

ther, and the man, if hee have any thing in his hand, will ſtrike at the head, to breake it; and the Adder or Snake when it ſeeth that it cannot ſave it ſelfe by creeping away, will turne againe, and doe what it can to ſting the man in the heel, or ſome where in the foot or legge, becauſe it can reach no higher.

Q. 28. *What is the meaning of them, as they were ſpoken to the Divell in the Serpent; and firſt tell me what is meant by the Serpent, and by the ſeed of the Serpent, and*

and by the woman, and by seed of the woman?

A. By the Serpent is meant the Divell; by the seede of the Serpent is meant the wicked that live and dye in their sins, without true faith and repentance. By the woman, is meant *Evah*; by the seed of the woman, is meant our Savior Christ, and those whom GOD hath elected and ordained, to eternall Life, through Christ.

Q. 29 *What is meant by the enmity that God hath put betweene the seed of the woman, and*

the seed of the Serpent?

A. It is to be taken two ways; first, as it is a work of the Divell in the wicked: Secondly, as it is the grace of God in the faithfull.

Q. 30. *What is it as it is a worke of the Divel in the wicked?*

A. It is a deadly and an unreconcileable hatred, that the wicked beare towards the godly, as *Cain* did to *Abel*, 1 *Io.* 3. 12.

Q. 31. *What is it, as it is the grace of God in the godly?*

A. It is the grace where-

whereby they (out of their hatred to ſinne and zeale of Gods glory) have ſuch an heart-riſing againſt all ungodly perſons, as cauſeth them to ſhun all familiarity and needleſſe company-keeping with them.

Q. 33. *What is meant by the head of the Serpent, and by breaking the head of the Serpent?*

A. By the head of the Serpent, is meant the power that the Divell had over all mankind; by the breaking of the head of the Serpent, is meant the deſtroying of that power

so as he shall never be able to bring any of the true children of God to eternall destruction.

Q. 34. *How hath Christ destroyed that power?*

A. By his active and passive obedience, whereby hee hath pacified the wrath, and satisfied the justice of God.

Q. 35. *How doth Christ now (he being in Heaven) destroy the power of the Divell?*

A. By the preaching of the Gospel, and working of his holy Spirit, he doth now open mens eyes

eyes, and turnes them from darkneſſe to light, and from the power of Sathan unto God, *Acts* 26. 18. Alſo, by the vertue of his death and reſurrection, with the working of his holy Spirit by his Word; he doth mortifie ſinne in the children of God, and doth raiſe them up to newneſſe of life, *Rom.* 3.4,5.

Q. 36. *Is nothing elſe meant by the breaking of the Serpents head?*

A. Yes, thereby is meant, that Chriſt hath, and now doth, and will, untill the day of judge-

ment, defend and protect the faithfull, and also subdue, confound, and destroy all his and their enemies, and then when all enemies are subdued, he will deliver up his kingdome into the hands of God the Father that gave it him, 1 *Cor.* 15. 24, 25, 26.

Q. 37. *It is written that of Christ his Kingdome there shall be no end, Luke* 1. 33. *Why then doe you say, that hee will deliver it up into the hands of God the Father?*

A. The Kingdome of Christ,

Christ is to be considered of two wayes, either as it is temporall, or as it is naturall and eternall.

Q. 38. *What is his temporall kingdome, that shall be delivered up into the hands of God the Father?*

A. His temporal kingdome is, that whereby he doth by his divine power governe and protect his people in the midst of their enemies, *Psal.* 2. 6, 9. 110. 2. and whereby he doth over-rule, curbe, subdue, confound and destroy their enemies, in his good time.

Q. 9. *What is his naturall and eternall Kingdome?*

A. His naturall and eternall Kingdome, is that whereby he hath supreme eminencie over men and Angels, as he is God equall with his Father.

Q. 40. *Now come to the last words, which are these, Thou shalt bruise his heele: shew the meaning of them?*

A. The meaning is, that when Sathan doth shew his malice in persecuting Christ, or any of his, the worst that hee can do, is, but as a prick in the heele, which is farre enough

enough from the heart.

Q. 41. *What did God to Evah for harkning to the Serpent?*

A. God did greatly increase her sorrowes, and conceptions, and told her, that in sorrow shee should bring forth children, and that her desire should be subject to her husband, and that hee should rule over her.

Q. 42. *What did God to Adam for hearkning to the voyce of his wife?*

A. For Adams sake, God cursed the earth, saying, cursed is the earth for thy sake, in sorrow shalt

ſhalt thou eate thereof, all the dayes of thy life: thornes alſo and thiſtles ſhall it bring forth unto thee; and thou ſhalt eat the hearb of the field: In the ſweat of thy face ſhalt thou eate thy bread, till thou returne to the earth.

Q. 42. *Wherein did God curſe the earth?*

A. In making it barren, *Pſal.* 107.34.

Q. 44. *Why did God make the earth barren?*

A. That thereby ſorrow might come to Adam and to all his poſteritie

ritie, all the dayes of their life.

Q. 45. *Why all the dayes of their life?*

A. Becauſe no part of their life is free from ſin.

Q. 46. *Doe all feel the ſorrowes of this life alike?*

A. No, the ungodly, for the moſt part, do feel them leaſt, *Pſal.* 73. 3, 4, 5. *Io.* 21. 9. 13. and children, that have good parents, and ſervants that have good maſters, and women that have good husbands to provide for them.

Q. 47. *Why did God curſe*

curse the earth and not Adam?

A. Because hee was one of them with whom God, had according to his eternall purpose made an everlasting Covenant of grace.

Q. 48. *What is the Covenant of Grace?*

A. That you may the better understand what the Covenant of grace is, it is needfull that I first speak of some things that God did before he made the world?

Q. 49. *What did God before hee made the world?*

A. As

A. As a man that purposeth to build an house, and hath resolved upon the roomes, what, and how many to make, doth in conceit see every room how fitly it will serve his turne: Even so Almighty God, with whom all things to come are alwayes, as present, did know, and see every creature in Heaven and Earth.

Q. 50. *Did God then see, that some of the Angels would grow proud of their glory?*

A. Yes, and that thereby they would make a way

way for his wrath and justice to appeare, in depriving them of their glory, and to cast them out of Heaven to Hell.

Q. 51. *Did God see, what would become of them after they were cast out of Heaven to hell?*

A. Yes, God saw that they would come to bee Devils, and that one of them (envying the happinesse of *Adam* and *Evah*, would tempt her to eat of the forbidden fruit, and that she would tempt and draw her husband to eat, and so break the Covenant and make way for his

his wrath and Justice to appeare, depriving them also of the glorious state wherein they lived.

A. 52. *Did God see what would become of them after they were deprived of that estate?*

A. Yes, God saw that they would come to bee most miserable, corrupt, and sinfull wretches.

Q. 53. *Did God see that they would bring forth children, like themselves, corrupt and sinfull?*

A. Yes, and that sin as a leprosie, would goe over

over and infect all mankinde from one generation to another, and so make way for his wrath and justice, to appeare in condemning all.

Q. 54. *How doth it appeare that corruption and sinfulnesse, is derived from parents to their children?*

A. It appeareth by that which is written of Adam, that he did beget a child in his owne likenesse, that is, corrupt and sinfull, like himselfe, *Gen.* 5.3. and by the confession of the Prophet *David*, where hee saith, *I was borne*

borne in iniquitie and conceived in ſinne, Pſal. 51.5.

Q. 55. *What did God, when hee ſaw that a way was made for his juſtice to appeare in condemning all?*

A. God being a God of mercy, as well as a God of juſtice, did reſolve and purpoſe to ſave ſome, and (out of his free love) to beſtow his onely ſonne Jeſus Chriſt upon them in marriage, *Iſai 9.6. & Mat. 22.2.*

Q. 56. *What did God after he was ſo purpoſed?*

A. According to which his purpoſe and good plea-

pleasure of his will, hee did elect so many as pleased him, *Eph.* 1.4,5,11. & did ordaine them, not unto wrath, but to obtaine salvation by meanes of our Lord Jesus Christ, 1 *Thess.* 5.9. and to come to a new agreement, and to make an everlasting Covenant of grace with them, *Psal.* 89.31,32,33, 34.

Q. 57. *By whose meanes was the new agreement obtained?*

A. By meanes of Jesus Christ, 1 *Tim.* 2.1. *Heb.* 12.24.

Q. 57. *Vpon what condition*

dition was it granted?

A. It was granted upon condition that hee ſhould diſcharge all their debt of ſinne, by ſuffering for them, 1 *Tim.* 2. 5, 6. and performing for them ſuch an abſolute obedience, *Iſai* 53. 6, 8. to the Law, as might juſtifie them, 2 *Cor.* 5. 21. *Rom* 5. 18, 19. *Ier.* 23. 6.

Q. 59. *After what manner was the Covenant made?*

A. After the ſame manner that Covenants are made betweene man and man; as,

In Covenants between man

man and man, matters are first agreed upon by both parties, then Articles of agreement are written, sealed, and delivered: so, in the Covenant of grace, matters were first agreed upon by both parties, the holy Trinitie on the one partie, and all those whom God did purpose to save on the other part.

Q. 60. *How could they be present to give their consent, cõsidering, that not one of them was then created.*

A. There was no need of their being present because

cause they had their husband, Jesus Christ to mediate for them.

Q. 61. Rehearse the Articles, that are to bee performed on Gods part,

A. They are many, and may be reduced into few that do comprehend all the rest. as first, that God for his owne great names sake, and for his beloved Sonne sake will forgive, and forget all the sinnes of the Elect for ever, *Ier.* 31 34. Secondly that God will take away their stony hart and give them a new heart and a new spirit. *Ezeke:* 36. 26.

Third-

Thirdly, that God will put his Law into their inward parts, & write it in their hearts, *Ier.* 31. 33. Fourthly, that God will put his Spirit within them, and cause them to walke in his statutes, *Ezek.* 36. 27. Fifthly, that God wil be their God, to defend and protect them from all their enemies, and their Father to provide for them all things necessary, *Ier.* 11. 4. 2 *Cor.* 6. 18.

Q. 61. *Rehearse the articles that are to bee performed by us and all other the Children of God?* *A.*

A. They also, are many, and may be reduced into few that doe comprehend all the rest.

Q. 63. *What is the first?*

A. That wee shall hate and renounce the Deuill and all his workes.

Q. 64. *What is the second?*

A. That we shall indevour to serve God, in holinesse and in righteousnesse all the dayes of our life, *Luk.* 1.74,75.

Q. 65. *What is the third?*

A. That when through infirmitie, we doe breake

any of Gods Commandements, that then wee must neither presume, nor despaire, but repent, and beleeve in the Lord Jesus Christ, *Mar.*1.15.

Q.66. *By whom were the Articles written?*

A. By *Moses* and the Prophets, in the Old Testament.

Q. 67. *To whom was the Covenant of Grace first revealed?*

A. To *Adam* and *Evah*, when God said to the Divell in the Serpent, *I will put enmity, betweene thee and the woman, and between thy seed and her seed,*

ſeed, it ſhall breake thine head, and thou ſhalt bruiſe his heele.

Q. 68. *What Seales had the Covenant of Grace, in the Old Teſtament?*

A. Circumciſion and the Paſſeover were the two ordinary Seales.

Q. 69. *What was Circumciſion?*

A. Circumciſion was a paring away of the fore-skin of the fleſh.

Q. 70. *What was ſignified by the fore-skin?*

A. It ſignified ſinne,

that hath, as a leprosie, gone over and infected all man-kinde, from one generation to another.

Q. 71. *What was signified by the paring and casting away of the fore-skin?*

A. The fore-skin signified sinne; the paring and casting of it away, did signifie that God, for Christ his sake, doth forgive and cast out of his memory all the sinnes of all true beleevers for ever according to his promise in his everlasting Covenant of Grace, whereof Circumcision was a seale,

Ier.

Ier. 31.34. Also the paring and casting away of the fore-skin, did signifie the grace that God giveth unto his children, to circumcise the fore-skin of their hearts.

Q. 72. *What is meant by the fore-skin of the heart?*

A. By the fore-skin of the heart is not meant the skin that is about the heart, but the sinfull lusts and affections of the heart, *Deut.* 10.16. *Ier.* 4.4.

Q. 73. *What is meant by the circumcising of the fore-skin of the heart?*

 A. By

A. By circumcising the fore-skin of the heart is meant the grace that God giveth to his children, to subdue the sinfull lusts and affections of their hearts.

Q. 74. *What was the Passeover?*

A. The Passeover was a feast in Jerusalem, once in a yeere, to the killing and eating of a Lambe, called the Passeover.

Q. 75. *Wherefore was that feast kept?*

A. It was kept for a memoriall of the goodnesse of God in passing over the houses of the Israelites

raelites, when by his Angel he slew the first borne in every house of the Egyptians.

Q. 76. *Why is our Saviour Christ called our Passeover, 2 Corin. 5. 7.*

Our Saviour Christ is called our Passeover, because of the type and figure that was of him, in the Pascall Lambe.

Q. 77. *Wherein was the Pascall Lambe a type and figure of our Savior Christ?*

A. It was a type and figure of our Saviour Christ in many things:

As first, the Lambe was a male without blemish: so was our Saviour Christ a perfect man without sinne, 1 *Pet.* 1.

Secondly, the Lambe was patient, meeke, and harmlesse: so was Christ *Isai.* 53.7.

Thirdly, the Lambe was taken out of the flocke, and set apart to be kill'd; so was Christ (by the determinat counsell of God) to dye for all that beleeve in him, *Act.* 2.23.

Fourthly, the Lambe was kill'd towards the evening sacrifice: so was Christ.

Fifthly,

Fifthly, the Lambe was was rosted with fire: fire signifieth the wrath and curse of God, *Deut.* 4.24. *Isa.*66.15. and sometimes extreame and grievous paine, *Mar.* 9. 34. The Lambe was rosted with fire, to prefigure the wrath and curse of God, and the grievous paine and torment that Christ suffered, Gal.3.13.

Sixthly, the Lambe was eaten with bitter hearbes, to prefigure the afflictions and persecutions that the true followers of Christ are subject unto in this life.

Seventhly, the Lambe

was eaten with unlevened bread; leven doth signifie hypocrisie, corrupt doctrine, maliciousnesse and wickednesse: the Lamb was eaten with unlevened bread, to signifie, that the true professors of Christ ought to take heed of hypocrisie, corrupt doctrine, maliciousnesse and wickednesse *Mat.*16.22. 1 *Cor.* 4. 12.

Eighthly, strangers and uncircumcised persons, were not to eate of it, to signifie, that infidels prophane and ungodly persons, that live and dye in their sinnes and unbeleefe have no part in Christ.

Ninthly,

Ninthly, the Lord commanded, that the Lambe ſhould have none of his bones broken: the ſtrength of every living creature is in his bones, ſo as if you take away, or break the bones, you take away the ſtrength: the not breaking the bones of the Lambe, did ſignifie, that though Chriſt did take on him for our ſakes, more than he was able to beare, as hee was man, which did coſt him his life, yet his divine power whereby hee was able to ſave all them for whom he dyed, and whereby he was able to be revenged of

all

all his and their enemies, was nothing diminished, which his divine power, he did shew in his death, by conquering death, according to the prophecie, *Death is swallowed up in victory*, Isai. 25. 18. 1 Cor. 15. 54. and by conquering him, that had power over death, that is, the Devill.

Q. 78. *How doth it appeare, that the death of Christ did conquer death and the Devill?*

A. It appeareth by the triumph and shew, that Christ did openly make, when hee gave up the Ghost

Ghoſt upon the Croſſe, *Col* 2.15.

Q. 79. *Wherein did the ſhew of triumph appeare?*

A. It appeared, in that the Graves did open, and many bodies of the Saints did riſe, and came out of the Graves, as ſoone as Chriſt was riſen, and appeared unto many.

Q. 80. *What uſe ought we to make of the triumph?*

A. It ſerveth to ſtirre us up with joyfull and glad hearts, to love the Lord Jeſus, and to inſult over death, as Saint *Paul* did

did, when he ſaid, *O death where is thy victory: the ſting of death is ſinne, the ſtrength of ſin is the Law, but thankes be unto God, who hath given us victory through Ieſus Chriſt*, 1 Cor. 15. 55, 56, 57.

Q. 81. *Now that you have ſhewed what ſeales the Covenant of grace had in the old Teſtament, it remaineth that you ſhew what ſeales it hath in the New Teſtament?*

A. The ſeales of the New Teſtament, are Baptiſme and the Lords Supper.

Q. 82.

Q. 82. *What are wee principally to consider of, in Baptisme?*

A. We are to consider first, that the Minister doth represent God, sealing the Covenant of Grace: Secondly, that God by sealing the Covenant, doth bind himselfe to performe all promises and grants therein contained, as a man by putting his hand and seal to a writing, doth binde himselfe to performe all promises and grants therein contained.

Q. 83. *Where do you finde the hand and seale of*

of God, to be in Baptiſme?

A. As by a mans hand to a writing, is meant, not his hand cut off, and faſtend to the writing, but his name or marke: ſo in Baptiſme, the name of God, wherein Baptiſme is miniſtred, is the hand of God, the water is the ſeale; the dipping or ſprinkling of the water, is the putting to of the ſeale.

Q. 84. *VVhether ought one to be dipped in, or but ſprinkled with water?*

A. It is a thing indifferent

ferent, whether one bee dipped in, or but ſprinkled, as appeareth by the example of the Apoſtles, who uſed both.

Q. 85. *Can you name any that were dipped?*

A. Yes, the Eunuch was dipped by *Philip*, *Act.* 8.38,39. ſo alſo were they that were baptized by *Iohn* in *Iorden*, *Mat.* 3. 6. and our Saviour Chriſt *Mat.* 3.16.

Q. 86. *Can you name any that were but ſprinkled?*

A. Yes, *Cornelius* was but ſprinkled, by S. *Peter* in his owne houſe, *Acts* 10.47.

10.47. and S. *Paul* by *Ananias*, in the house of *Iudas* of *Damascus*, *Acts* 9. 11. 18. and the keeper of the Prison by Saint *Paul* in the prison house, *Acts* 16. 33.

Q. 87. *Which do you take to be most convenient?*

A. In cold Countries, where one may receive hurt by being dipped, sprinkling is rather to be used, but in hot Countries, dipping is most convenient, because dipping doth more fully represent our being in Christ.

Q. 88. *How doth dipping*

ping represent our being in Christ?

A. The water doth represent, not the blood onely, but also whole Christ, body and soule, the being of the body in the water, doth represent our being in Christ, in the true nature and substance of our bodies and of our soules.

Q. 89. *How is the true nature and substance of our bodies and of our soules in Christ?*

A. The true nature and substance of our bodies and souls, is in Christ, in that the body of Christ was

was incarnate, and made flesh of our flesh, and his soule of the same spirituall substance that our soules are of.

Q. 90. *When the body is in the water, it is as a dead body, in the grave, within the earth: what doth that signifie?*

A. It signifieth, that we (in our true nature and substance of body and soule) were in Christ, when hee was dead and buried, according as it is written, *Wee are buried with Christ in Baptisme into his death*, Romans 6. 4.

Q. 91.

Q. 91. *What benefit have we by our being in Christ, in our true nature and substance of our bodies and soules, when hee was dead and buried?*

A. Wee are thereby made partners of the merit of his death and buriall, so as thereby the justice of God is satisfied, and his wrath is pacified: God of his goodnesse, accepting of his suffering for us, in the true nature and substance of our bodies and soules, as though we our selves had suffered

red in our bodies and in our ſoules.

Q. 92. *Have we any other benefit by the death and buriall of Chriſt, in our true nature and ſubſtance?*

A. Yes, thereby we are made partakers of the vertue of his death and buriall, ſo as thereby together with the working of his holy Spirit, by his Word ſinne is mortified, and kept under, from having dominion over us, and we are raiſed to newneſſe of life, according as it is written, *If wee bee grafted with him to the ſimilitude*

militude of his death, even ſo ſhall we be to the ſimilitude of his reſurrection, knowing this, that the old man is crucified with him, that the body of ſinne might be deſtroyed, that henceforth wee ſhould not ſerve ſinne, Rom. 6. 4, 5, 6.

Q. 93. *Chriſt is now in Heaven, in our true nature and ſubſtance, of body and ſoule, what benefit have we thereby?*

A. Thereby, wee in Chriſt) are in Heaven already, in full poſſeſſion of it, and have poſſeſſion kept for us, by Chriſt, till our appointed time bee come,

come, in the mean while Christ sitteth on the right hand of God, making intercession for us.

Q. 95. *What if a weak Christian finde such corruption to be in his nature, and such rebellion to be in his heart, and the sinne that dwelleth in him, to be so strong, as makes him to feare, that hee is not a partaker of these benefits?*

A. Let him not despaire, but assure himselfe that the feeling of his imperfections and of the rebellion of his heart, and of

of the ſtrength of ſin that dwelleth in him, is a ſure ſigne and token, that hee is not dead in treſpaſſes and in ſin, and that the life of grace is in him, and that God hath a loving care of him, and therfore doth give to him a ſight and feeling of the miſerable eſtate he is in by natur that thereby he may prepare and fit him, and alſo ſtirre him up, to lay hold on the Covenant of grace, which was ſealed unto him, when he was baptiſed.

For the more ſtrengthning of his faith let him call to mind, that as veri-

ly, as when hee was baptiſed, the Miniſter did then take his name, and did baptiſe him by his name: ſo verily God the Father did then take and acknowledge him by name, to be his child, and did then ſeale his everlaſting Covenant of grace to him by name, and for his further comfort, let him aſſure himſelfe, that as the Miniſter did then know him by name, and did write or cauſe his name to be written in the Church-Book among the Saints Militant, here on earth: ſo verily God doth now know

know him by his name, and hath his name written among the Saints triumphant in heaven. *Luk* 10. 20. *Phil.* 4. 3. *Revel.* 21. 27.

Q. 95. *When a weake Christian doth feele his sinnes, to lye upon his heart and conscience, as a burthen too heavy for him to beare; what must he doe to finde some ease?*

A. He must then also thinke upon his baptisme, and assure himselfe, that as verily as he was baptized in the name of the Sonne; so verily, Jesus Christ the Sonne of God

hath ſuffered for his ſins, and waſhed them all away in his precious bloud 1 *Io.* 1. 7. And that as verily, as he was baptized in the name of the Holy Ghoſt; ſo verily, God in his good time will give his holy Spirit unto him, to ſanctifie, guide, comfort, and preſerve him to eternall life through Jeſus Chriſt, according to his promiſe in his everlaſting Covenant of Grace, which was ſcaled unto him when he was baptized.

Qu. 97. *How may a weake Chriſtian know and*

and bee assured that hee hath the Spirit of God?

A. Hee may easily know the Spirit of God, by the crying that it maketh within him, according as it is written, *Gal.* 4. 6. *Because ye are sonnes, God hath sent forth the Spirit of his Son into your hearts, which cryeth Abba, Father.*

Qu. 98. *Doth the Spirit of God cry?*

A. No, the meaning is, that it makes them that have it to cry.

Q. 99. *They that cry are much offended, and*

grieved: what is that that doth so offend and grieve weake Christians?

A. The sight and feeling of the corruption of their nature and of the strength of sinne, that dwelleth, in them, and of their own weakenesse and readinesse to yeeld to the corruption of their nature, and to the sinne that dwelleth in them.

Q. 100. *Why doth God give them such a sight and feeling of the cursed and damnable estate that they are in by nature?*

A.

A. God doth it, to humble them, and to make them fit for true and ſound comfort, and joy in the Holy Ghoſt.

Q. 101. *How are they brought to have true and ſound comfort?*

A. By the ſight that the Spirit of Chriſt giveth them of the eternall love and goodneſſe of God, in electing them for his children, and in ordaining them to eternall life, through Jeſus Chriſt, and in making an everlaſting Covenant of Grace with them.

Qu. 102. *How are*

they brought to have that sight?

A. By the Grace that the Spirit of God worketh in them to heare his holy Word, Acts 26.18.

Q. 103. *How is faith wrought in them?*

A. By hearing the Word of God, Rom. 10.17.

Q. 104. *How is a true lively faith known from a dead faith?*

A. By purifying the heart, that is, by working such a change in the heart, as bringeth forth a reformed life, Acts 15.9.

Q. 105. *You said, that the Spirit of God, is known by the crying that it maketh in them, that have it: what doth it cry?*

A. The Spirit of God it selfe doth not cry, but makes them to cry that have it.

Q. 106. *And what doe they cry?*

A. They cry Abba, Father.

Q. 107. *What is meant by crying Abba, Father?*

A. The meaning is, that as soone as a childe of God hath Faith

though but in a weake measure, to beleeve that God is his father, he doth then cry and call upon God his Heavenly Father for mercy and forgiveneſſe, and for grace to amend what hath beene amiſſe in him.

Whoſoever doth finde this grace of God in himſelfe, may aſſure himſelfe that he is a child of God, and that his faith is a true faith, though weake.

Q. 108. *Now that you have ſhewed what uſe every chriſtian ought to make, of being baptized in the Name of the Father,*

Father, Sonne and Holy Ghoſt, it remaineth that you ſhew, what uſe every Chriſtian ought to make of giving his name to the Miniſter before hee did baptize him.

A. The giving of our names to the Miniſter, ſerveth firſt to put every Chriſtian in minde, that as verily as hee did give his name to the Miniſter, ſo verily did he then give his name unto God, whō the Miniſter did then repreſent: Secondly, it ſerveth to put him in minde, that hee did receive Baptiſme, not only

as a ſeale of the Covenant of Grace, but alſo as a ſeale or marke wherewith hee was ſealed and marked for one of Gods Covenant ſervants, and that he did receive it as an earneſt penny to bind him to ſerve God, in holineſſe and in righteouſneſſe all the dayes of his life: and that therefore, as he hopeth to enter into his Maſters joy, (the joyes of heaven) his greateſt care and endevour ought to bee to ſerve God.

Q. 109. *What if his conſcience doth tell him, that*

that he hath broken Covenant with God?

A. He must not therefore despaire, but repent and beleeve in the Lord Jesus, and come as soone as he can to the Table of the Lord to renue his Covenant.

Of

Of the Lords Supper.

Q. 110. *What are the principall things that we are to consider of in the Lords Supper?*

A. Wee are first to consider that it is an holy Ordinance of the Lord Jesus, and therefore not to be neglected, nor lightly regarded.

Q. 111. *Is it to be regarded now as much as it was then, when it was first*

first instituted and administred by the Lord Iesus himselfe?

A. Yes verily, because it is now as it was then, a seale of the Covenant of Grace, and the Lord Jesus is present now as well as then.

Q. 112. *How is the Lord Iesus present?*

A. He is present with the receivers by his Spirit, according to his promise, *Where two or three are gathered together in my name, there am I in the middest of them.*

He is also present with the elements of bread and wine

wine, by his divine power blessing them, so as they are effectuall seales, to ratifie the Covenant of Grace, and to convey Christ and all his merits to every faithfull receiver.

Q. 113. *Why doth the Pope and his followers say, that Christ is really present, and that the bread is the very flesh, and the wine is the very blood of Christ?*

A. Because they are given over into strong delusion to beleeve lyes, 2 Thess. 2. 8, 9, 10, 11. They may as well say, that

that the Cup is the New Testament, because it is written, that our Savior tooke the Cup and said, This Cup is the new Testament, 1 Corin. 11. 25. Luk. 22. 20.

Q. 114. *When was the Lords Supper instituted?*

A. It was instiuted as soone as Christ was risen from eating the Pascall Lambe, and had washt his Disciples feet, and was set down againe with his Disciples, to a little banquet, that the Jewes did use to make then, as an entrance into the feast of unleve-

unlevend bread, which did then begin, and continued seven dayes.

Q. 115. *What had they to that banquet?*

A. They had a Cake of unlevened bread; and a cup of wine, and a Sallet of bitter hearbs and soure sawce.

Q. 116. *Why was the Cake unlevened?*

A. To put them in minde of the sudden departure of their Fathers out of Egypt, so as they had no time to leven their dough.

Q. 117. *What was signified by the bitter hearbes*

hearbes and ſoure ſawce?

A. The bitter hearbes and ſoure ſawce was to put them in minde of the bondage and bitter afflictions of their Fathers in Egypt.

Q. 118. *Was any thing ſignified by the bondage of their Fathers in Egypt?*

A. Yes, thereby was ſignified the ſpirituall bondage of mankind under ſinne, Satan, and death eternall.

Q. 119. *Shew the manner of that banquet?*

A. It was thus, the Maſter of the Family tooke

tooke the Cake of bread, & gave thankes, and then broke it in two parts, and set one part by it selfe, covering it with a napkin, and divided the other among them, that sat at Table with him, which they did eate with the Sallet, dipping their morsels in the platter.

Q 120. *What did they after the Sallet was eaten?*

A. As soone as the Sallet was eaten, the Master of the Family tooke the other halfe of the Cake, and broke to every one a peece, saying, This is

is the bread of affliction, that our fore-fathers did eate in Egypt, &c.

Q. 121. *What did they after that bread was eaten?*

A. The Master of the Family tooke the Cup, called the Cup of blessing and gave thankes, and gave it to him that sate next unto him, and he to the next, and so from one to another, till every one had sipt a little.

Q. 122. *Why was the Cup called the Cup of blessing?*

A. It was called the Cup of blessing, because it

it was never used, but when they did assemble themselves together, publikely to blesse and praise God for some great deliverance or blessing bestowed upon them.

Q. 123. *Why was the bread called the bread of affliction?*

A. It was called the bread of affliction, to put them in minde, that they were then and there assembled, to praise God for his mercy, in delivering their Fathers out of Egypt, and also for his mercy in delivering them and their Fathers, from the

the bondage of ſinne and Sathan, and from death eternall, by the promiſed Meſſiah Jeſus Chriſt, whom the Paſcall Lamb and the unlevened bread did then repreſent, unto them, as the bread and wine in the Lords Supper do now unto us.

Q. 124. *What did they after that every one had drunke of the Cup?*

A. As ſoone as every one had drunke, they did praiſe God with ſinging of Pſalmes, and then departed every man to his own lodging.

Q. 125. *Where doth*

it appeare, that our Saviour Christ and his Disciples had such a banquet?

A. In the tenth chapter of the Gospel written by Saint *Iohn*, we reade, that when supper was ended, that is, when the Paschall Lamb was eaten, our Saviour Christ did rise and wash his Disciples feet, and that after he had washed their feet, he sate downe with his Disciples againe, and did eat and drinke, and dip their morsels in the platter.

Q. 126. *Was Iudas then*

then among the Disciples?

A. Yes, and was discovered to be a Traytor.

Q. 127. *Who did discover him?*

A. Our Saviour Christ himselfe, when he tould his Disciples that one of them would betray him, and that it was hee, to whom hee gave a sop, which hee tooke, and gave to *Iudas*, whereupon Satan entred into him, and he went out immediately.

Q. 128. *What did Christ after that Iudas was gone?*

A. Christ did then institute this Sacrament, which wee call the Lords Supper.

Q. 129. *After what manner?*

A. After the same manner, that the Master of the Family did observe in the banquet above mentioned, as first the Master of the family, took bread, gave thanks, and then broke it, and gave it to them that sate at Table with him: so Christ tooke bread, gave thankes, and then broke it and gave it to the Disciples.

Q. 130.

Q. 130. *To whom, and for what did Christ give thankes?*

A. He gave thankes to God the Father, for his goodneſſe in ordaining all that doe truly beleeve in him to eternall life, and in making our everlaſting Covenant of Grace with them.

Q. 131. *It is written, that Christ tooke bread and bleſſed it, how did he bleſſe it?*

A. Chriſt bleſſed the bread, as God the Father bleſſed the ſeventh day; God bleſſed the ſeventh day by ordaining the

keeping of it holy, to be a meanes to bring a blessing on all them that doe remember it, to keep it holy: even so our Saviour Christ blessed the bread, by ordaining it to bee a meanes, to bring his blessing on all them that doe receive it, according as he did then institute and appoint.

Also, by his blessing the bread, wee are to understand, that Christ did pray, and by prayer did obtaine of God, that his blessing shall come on all them that doe receive it according as he did then institute and appoint.

The

The example of our Saviour Christ in giving thankes, and in blessing the bread, serveth to teach us, when we are at the Lords Table, to acknowledge the goodnes of God in electing us for his children, and in ordaining us to eternall life through Jesus Christ, and in making an everlasting Covenant of Grace with us, and to give him heartie thankes, and to pray for his blessing upon our receiving.

Q. 132. *Now goe on as you began, to shew after what manner this ho-*

ly Sacrament was inſtituted and adminiſtred by our Saviour Chriſt?

A. As the Maſter of a Family, when he gave the bread, did ſay, This is the bread of affliction that our fathers did eate in Egipt: ſo our Saviour Chriſt, when he gave the bread, ſaid, This is my body which is broken for you, doe this in remembrance of me.

As the maſter of the Family tooke the Cup, and gave thankes, and then gave it to them that ſat at Table with him: ſo Chriſt tooke the Cup, gave

gave thankes, and then gave it to his Diſciples, ſaying, drinke you all of this, for this is my blood of the New Teſtament.

Laſtly, as the maſter of the Family, and they that were with him did ſing Pſalmes, ſo did our Saviour Chriſt and his Diſciples ſing a Pſalme.

Q. 133. *Now ſhew what is ſignified by every thing in the Lords Supper?*

A. The bread doth ſignifie the body of Chriſt: the breaking of the bread doth ſignifie the breaking and tearing of the

Flesh of Christ with the nayles, when they were driven thorow his hands and feet, and with the speare, when it was thrust into his side: The wine doth signifie the Blood of Christ: the giving of the bread and wine, doth signifie, that God doth then seale the Covenant of Grace, and doth offer and freely give Christ, and all his merits to every faithfull creature.

Qu. 134. *What doth the receiving of the bread and wine signifie?*

A. The receiving of the bread and wine doth signifie

signifie the grace of God in the faithfull, whereby they doe lay hold (by faith) on the Covenant of grace, and doe apply all the promises and grants therein contained, unto themselves, and that they doe receive and take Christ only for their Saviour, and doe renounce all their owne merits.

Qu. 135. *What doth the eating of the bread, and drinking of the wine signifie?*

A. Thereby is signified the grace of God in the faithfull, whereby

their ſoules doe feede on Chriſt.

Qu. 136. *How doe their ſoules feede on Chriſt?*

A. By beleeving that the body of Chriſt was crucified, and that his blood was ſhed for them, and that thereby the wrath of God is pacified, and his juſtice ſatisfied.

Q. 137. *What is ſignified by the comfort, ſtrength and nouriſhment that the body doth receive from the bread and wine?*

A. Thereby is ſignified

fied, that as the life of man is preſerved, comfortably, by the vertue that God hath given to the bread, to ſtrengthen the heart, and to wine, to make it glad, *Pſal.* 104. 10. ſo Chriſt by his divine power and grace, doth nouriſh, comfort and preſerve the faithfull to eternall life.

Qu. 138. *How ought I to ſpend the time while the Miniſter is in delivering the bread and wine?*

A. In regard, that God doth then ſeale the Covenant of Grace, doe thou

thou therefore paſſe thy time in meditating upon the Covenant, and upon the promiſes and grants therein contained, and apply them to thy ſelfe, as,

Firſt, that God for Chriſt his ſake will forgive and forget all thy ſinnes for ever, if thou doſt truly repent thee of thy ſinnes, and beleeve in the Lord Jeſus.

Secondly, if the hardneſſe of thy heart and dulneſſe of thy ſpirit doth grieve thee, aſſure thy ſelfe, that God (in his good time) will take from thee thy ſtony heart,

heart, and will give thee a new heart, and a new ſpirit.

Thirdly, if want of grace, to remember the word of God, doth grieve thee, aſſure thy ſelfe that God will put it into thine inward part, and write it in thine heart, ſo much as ſhall be ſufficient to thy ſalvation.

Fourthly, if want of grace, to have a comfortable feeling of Gods holy Spirit, to beare witneſſe with thy ſpirit, that thou art a childe of God, doth grieve thee, aſſure thy ſelfe, that God (in his good time) will give thee

thee his holy Spirit, to assure thee, that he is thy God, to defend and protect thee from all enemies, and thy Father, to provide for thee all things necessary.

For the performance of these promises, God must be sought unto by hearty prayer, *Ezech.* 36. 37. therefore pray not onely when thou art at the Lords Table, but continually, and pray in faith without doubting, because God, who hath made these promises, is a God of truth: Heaven and earth shall passe away, but Gods Word shall

ſhall not paſſe away unfulfilled.

Alſo, in regard our Saviour Chriſt ſaith, Do this in remembrance of me; therefore faile not to thinke upon Chriſt, and upon the grievous paine that he enduted for thee in his body, when he was ſcourged, and when the nayles were driven thorow his hands and feet, and when he hung bleeding on the Croſſe, with the waight of his whole body on his hands, which did teare the fleſh, and inlarge the holes that the nayles had made in his hands.

Thinke

Thinke alſo upon the torments that Chriſt ſuffered in his ſoule for thee, when he complained that his ſoule was heavie, even unto the death, and when in the agony of his ſoule he did ſweat water & blood, and when on the Croſſe, hee cryed out, ſaying, *O God my God, why haſt thou forſaken me.*

Let the love of Chriſt in ſuffering ſuch grievous pains and torments, move thee to love him againe, and to be truely zealous of his glory, and carefull to ſerve and pleaſe him, in holineſſe and

and righteouſneſſe all the dayes of thy life.

Laſtly, call to minde that when thou waſt baptized, thou didſt receive baptiſme, not only as a ſeale of the Covenant of grace, but alſo as a ſeale and marke wherewith thou waſt ſealed and marked for one of Gods Covenant-ſervants and that thou didſt receive baptiſme as an earneſt penny, to bind thee unto God, to ſerve him in holineſſe and righteouſneſſe.

If thy conſcience doth tell thee, that thou haſt broke Covenant with God

God, doe not therefore deſpaire, but repent and beleeve in the Lord Jeſus, and (before thou goeſt from the Lords Table) renue thy Covenant by purpoſing and reſolving with thy ſelfe, and alſo by vowing and promiſing unto God, that by his grace thou wilt have a care to ſerve him.

Godly

Godly Instructions,

shewing, how to put every Petition of the Lords Prayer in practice, and how to spend every day in holy meditations, and how to make some spiritull use of the things that we shall see or heare.

AS soone as thou art awake in the morning thinke upon the goodnesse of God, in keeping thee, from all perils and dangers

gers of the night, and in beſtowing quiet reſt and ſleepe upon thee, and give him hearty thankes, and in token of love and thankfulneſſe, reſolve with thy ſelfe, by the grace of God, to have a care to ſerve and pleaſe him when thou art up and ready, and love the Lord Jeſus, becauſe it is for his ſake that God is good unto thee.

2. If thou haſt had a bad nights reſt, acknowledge the goodneſſe of God, in that it was not ſo bad as thou deſerveſt, and with a penitent heart, confeſſe thy ſinnes unto God,

God, becauſe it is written, that man ſuffereth for ſinne, *Lam.*3.39.

A Prayer for the morning.

O Heavenly Father, forgive me my ſins for Chriſt Jeſus his ſake, and give me grace to amend my life, keepe mee this day, that no evill come unto mee: keepe me from ſinne eſpecially, and from Satan and all his inſtruments: keepe mee alſo in health and ſtrength of body and minde: bleſſe unto me all thy

thy good creatures that I ſhall uſe this day, and give mee grace to uſe them temperately, and thankfully: bleſſe alſo all croſſes and troubles unto me, that they may turne to thy glory and my good. Lord guide mee with thy holy Spirit, inſtruct mee with thy holy Word, and proſper mee in every good thing that I ſhall take in hand to thy glory through Jeſus Chriſt. Amen.

3. God onely is the Creator, preſerver, Governour, and diſpoſer of all things in heaven and earth

earth; therefore be contented with thine eſtate, how meane ſoever it be, and truſt to Gods providence, and have God alwayes in thy minde, and pray for grace, to ſet forth the praiſe and glory of his holy and great Name, according to the meaning of the firſt Petition of the Lords Prayer.

4. Follow not the ſway of thy owne corrupt luſts, let not them over-rule thee, but pray to God to rule and governe thee, by his Word and holy Spirit, according to the meaning of the ſe-

cond Petition.

5. Make conſcience of the leaſt ſinne, and take heed of following thine owne will, in any thing, and pray continually for grace to doe Gods holy will, in all things, according to the meaning of the the third Petition.

6. Abhorre idleneſſe and take paines for thy living honeſtly, in the feare of God: be content with thine eſtate, how meane ſo ever it be, truſt to Gods providence, and pray continually for ſuch things as thou ſtandeſt in need of, according to the meaning of the fourth Petition. 5. Con-

7. Confesse thy sinnes unto God every day, and pray to God to forgive thee thy sinnes, for Christ his sake; pray also for grace to bee loving and tender-hearted, alwayes ready to forgive such as shall offend thee, even as thou lookest to bee forgiven at Gods hands, according to the meaning of the fifth Petition.

8. Pray to God every day for grace to amend thy life, and to deliver thee from evill, that is, from the power and poyson of sin, Satan, and the World, according to the meaning of the 6. Petitiō.

cond Petition.

5. Make conſcience of the leaſt ſinne, and take heed of following thine owne will, in any thing, and pray continually for grace to doe Gods holy will, in all things, according to the meaning of the the third Petition.

6. Abhorre idleneſſe and take paines for thy living honeſtly, in the feare of God: be content with thine eſtate, how meane ſo ever it be, truſt to Gods providence, and pray continually for ſuch things as thou ſtandeſt in need of, according to the meaning of the fourth Petition.

5. Con-

7. Confeſſe thy ſinnes unto God every day, and pray to God to forgive thee thy ſinnes, for Chriſt his ſake; pray alſo for grace to bee loving and tender-hearted, alwayes ready to forgive ſuch as ſhall offend thee, even as thou lookeſt to bee forgiven at Gods hands, according to the meaning of the fifth Petition.

8. Pray to God every day for grace to amend thy life, and to deliver thee from evill, that is, from the power and poyſon of ſin, Satan, and the World, according to the meaning of the 6. Petitiõ.

9. When thou art about to rise, thinke upon our Resurrection in the day of judgement: *They that have done good unto the Resurrection of life, and they that have done evill, to the resurrection of condemnation*, Joh. 5, 28, 29.

10. When thou art about to put on thy clothes, think upon God and his goodnesse, in providing them for thee, and give him heartie thankes.

11. And (to keep thee from being proud of thy clothes) thinke upon the sinfulnesse of thy soule, and vilenesse of thy bo-

dy

dy, that is under them.

If thy clothes be poore and ragged, thanke God for them, because they are more then God doth owe thee, and better then thou deservest, and bee more ashamed of thy sins then of thy clothes, and more carefull, to forsake thy sinnes, then to get better clothes.

12. When thou art up and ready, pray unto God for his grace and protection, because many a one goeth out well in the morning, and hath dyed before night.

13. When thou art about to eate, or drinke,

thinke upon God and his goodneſſe, in providing food for thee, and deſire him, for Chriſt his ſake, to bleſſe it unto thee, and take heed, that the ſinne of gluttony, ſurfeting, or drunkenneſſe, doe not ſteale upon thee, in the time of the eating and drinking.

14. When thou art going about thy buſineſſe, pray unto God, to bleſſe and proſper thee, becauſe without Gods bleſſing thy labour is in vaine, *Pſal.* 127.

Have God alwayes in thy mind, as an eye-witneſſe to every thing thou doſt,

doſt, and that he will one day judge thee according to thy doings.

15. When God doth bleſſe and proſper thee, ſo as thou doſt grow rich, give God thankes and take heed thou ſetteſt not thy heart upon thy riches, and that thou bee not high-minded, nor hard-hearted towards the poore, but ſhew thy ſelfe to be a childe of God, in being mercifull, as thy heavenly Father is mercifull.

16. If thou beeſt an hired ſervant or a poore labourer, ſtrive to be as thankfull unto God for

thy wages, as the rich are for their riches.

17. Be faithfull to them whom thou doſt ſerve or worke for, and ſuffer nothing to bee loſt, through thy negligence, as many ſervants doe their broken bread and meat, which is not onely a loſſe to their maſter, but alſo an offence to the Lord Jeſus, who would have all broken meate to be gathered up and ſaved, that nothing bee loſt, *John* 6.12.

18. When thou haſt bin abroad and art come home ſafe, forget not to acknowledge and confeſſe

feſſe unto God, his goodneſſe in keeping thee ſafe, & in providing an home for thee, and above all things, for his goodneſſe in providing an everlaſting home for thee in heaven, where thou ſhalt reſt for ever, in fulneſſe of joyes, through Jeſus Chriſt, if thou doſt repent and beleeve in him.

9. When at home or abroad, thou ſeeſt variety of Gods creatures, provided for the uſe of man, doe thou then acknowledge and confeſſe unto God, his bounty and goodneſſe, and love the Lord Jeſus with all thine

heart, becauſe it is for his ſake that God is ſo good unto us.

20. When thou ſeeſt the fowles of the ayre, that have no body to make proviſion for them in Summer againſt winter, then thinke upon Gods ſpeciall providence and goodneſſe in feeding them in deepe of winter, ſo as for the moſt part, they are then fatter then in Summer, and that therefore no childe of God ought to deſpaire, or uſe any unlawfull meanes, will God ſo provide for the fowles of the ayre, and neglect his owne chil-

dren? no, no, he cannot doe it.

21. When thou seest the beauty, or smellest the sweet savour of some flowers, then thinke upon the goodnesse of God in creating them, for our delight and comfort, and reason thus with thy self: if these creatures bee so beautifull and comfortable, much more is God, that made them: happy therefore are they that are in heaven, beholding his glory.

22. When thou seest the Flowers, how they wither and perish, then thinke upon thy morta-

litie, and therewith bee humbled, and admonished, to prepare and make thy selfe ready for death.

23. When thou seest the hearbes how they grow and spring againe, then thinke upon our Resurrection in the day of judgement, they that have done good, unto the Resurrection of life, and they that have done evill, unto the Resurrection of condemnation, *Iohn* 5. 28, 29. and pray for grace so to live, as thou mayest rise to life eternall, through Jesus Christ.

24. When

24. When thou ſeeſt or doſt ſmell the noyſome ſavour of ſome weeds then thinke upon ſinne, how offenſive it is to Almighty God, and let the care that ſome men have to keepe weeds under, put thee in minde how carefull thou ſhouldeſt be, to keep ſinne under, and not ſuffer it to raigne and have dominion over thee.

25. When thou ſeeſt it raine, then think upon the providence of God, in laying up water in ſtore in the clouds to moiſten the earth at his pleaſure, and praiſe him. Thinke then

then alſo upon the Word of God, and pray that God would bleſſe his holy word to thee, as hee doth the raine unto the earth, *Iſai.* 10. 11. *Heb.* 6. 7.

26. When too much raine doth ſpoile the fruit of the earth, or want of raine doth make it barren, then think upon thy ſinnes, and the ſinnes of the land, becauſe they are the cauſe thereof, *Levit.* 26. 19. *Deut.* 28. 24. *Amos* 4. 7. and repent thee of thy ſinnes, and pray for the people, that they alſo may repent.

27. When

27. When thou ſeeſt it ſnow, then think upon the blood of Chriſt, how it waſheth thee from thy ſinnes, and makes thee whiter then the ſnow, if by true faith and repentance, thou turne to him, otherwiſe not, Pſalme 51.7.

28. When thou heareſt it thunder, then think upon the power of God, wherewith he is able to ſhake both heaven and earth, and feare not the thunder, but God, whoſe voyce it is, Pſal.29.4.

29. When thou ſeeſt it lighten, then thinke upon the power of God, where-

whereby hee is able to burne and consume the whole world, and feare not the lightning, but God, whose arrow it is, and killeth none but whom hee will, Psalme 144 6.

Also, when thou seest it lighten, thinke upon the comming of our Saviour Christ unto judgement, because it is written that, *As the lightning commeth from the East, and shineth unto the West, so shall the comming of the Sonne of man be*, Matth. 24.27.

The comming of our Saviour Christ to judgement.

ment, is compared to lightning, to shew, that as lightning commeth on the sudden, so shall the comming of our Saviour be, and that as lightning when it shineth into a darke roome, doth make things hid in darkenesse to be seene: so our Saviour Christ, at his comming, will bring to judgment, things that are hid, *and make the counsels of the heart manifest*, 1 Cor. 4. 5.

30. When thou seest the Sunne, thinke upon thy Saviour Christ Jesus, whom the Sunne doth fitly resemble, in that the Sunne

with his beames doth reach and ſhine throughout the whole the whole world; ſo, Chriſt by his ſpirit, grace, and power is, and ever will be preſent with the children of God, in all places of the world. Alſo, as the Sun doth give light and comfort to al living creatures, and therefore all living creatures except the hatefull Batts and Owles, doe love and rejoyce in the Sunne, and doe draw neer unto it: ſo, our Saviour Chriſt doth enlighten, preſerve, and comfort all Gods children, and therefore all the

the true children of God doe love and rejoce in him.

31. When thou seest the Sunne, how it shineth on the good and on the bad, then think upon God thy heavenly Father, and examine thy selfe, whether thou bee like to him, in being willing and ready to doe good unto all, not onely to thy friends, but also to thine enemies, according to the words of our Saviour Christ, Matth. 5. 44. *Love your enemies, blesse them that curse you, doe good to them that hate you, that you may be the children*

dren of your Father which is in heaven: for hee maketh his Sunne to ſhine on the evill and on the good.

32. Alſo when thou ſeeſt the Sun how it never ſtands ſtill, be thereby put in minde of thy duty, never to be idle, nor wearie of well-doing.

The Sunne is a hundred and ſixe times greater then the earth: therefore with an holy reverence admire the great wiſdome and power of God, in creating it of nothing.

33. When thou ſeeſt the Starres, and conſide-

reſt

reſt, how glorious and beautifull they are, then thinke upon the glory of God, and reaſon thus, *If theſe creatures be ſo glorious and beautifull, much more is God that created them, happy therefore are they, that are in heaven, beholding his glory.*

Thinke alſo, upon the glory of the Saints in heaven, of whom it is written, that they doe ſhine as Starres for ever and for ever, Dan. 12. 13. and love the Lord Jeſus, becauſe it is written: *That he will change theſe our vile bodies, and make them like to his glorious body,*

body, Philippians 3. 21.

34. The glorified body of Christ, now in heaven, doth excell the brighteſt ſtarre in glory: theſe our vile bodies ſhall be made like unto his glorious body: therefore theſe our vile bodies, ſhall excell the brighteſt ſtarre in glory. Great cauſe therefore have wee to love the Lord Jeſus, and to be zealous of his glory.

35. When thou art about to goe to bed, goe to thy prayer, and deſire God to forgive thee thy ſinnes, and give thee grace to amend thy life, and to receive thee into his

his protection, and to bestow upon thee quiet rest and sleepe.

A Prayer for the Evening.

O Most gracious God and loving Father, I doe from my heart acknowledge thy great goodnesse towards mee, in this day past, I doe also acknowledge my selfe to bee unworthy of the least of thy mercies, by reason of my sinnes, forgive mee my sinne for Christ

Christ his sake, and give me grace to amend whatsoever thou seest to be amisse in mee, and for Christ his sake keepe me this night that no evill come unto me, and bestow upon mee quiet rest and sleepe, to refresh my weake body, to make mee stronger, and more fit to serve thee, to thy glory through Christ Iesus, Amen.

36. If thy bed and bedding, and the roome be good give God thanks if thy roome be meane and

and cold, thy bed hard, and thy clothes few, bee thankefull to God, because it is better than thou deserveſt, and more than GOD doth owe thee.

38. When thou art laid in bed to ſleep, think upon death and upon thy going to thy grave. Becauſe death is compared to a ſleep, Matth. 9. 24. and the grave to a bed, Iſai. 55. 2. And in regard thou art not ſure to live till morning, it ſtandeth thee upon, to thinke upon thy ſinnes, and with a penitent heart, to confeſſe them unto God, and

dren of your Father which is in heaven: for hee maketh his Sunne to shine on the evill and on the good.

32. Also when thou seest the Sun how it never stands still, be thereby put in minde of thy duty, never to be idle, nor wearie of well-doing.

The Sunne is a hundred and sixe times greater then the earth: therefore with an holy reverence admire the great wisdome and power of God, in creating it of nothing.

33. When thou seest the Starres, and considerest

reſt, how glorious and beautifull they are, then thinke upon the glory of God, and reaſon thus, *If theſe creatures be ſo glorious and beautifull, much more is God that created them, happy therefore are they, that are in heaven, beholding his glory.*

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his protection, and to beſtow upon thee quiet reſt and ſleepe.

A Prayer for the Evening.

O Moſt gracious God and loving Father, I doe from my heart acknowledge thy great goodneſſe towards mee, in this day paſt, I doe alſo acknowledge my ſelfe to bee unworthy of the leaſt of thy mercies, by reaſon of my ſinnes, forgive mee my ſinne for Chriſt

Christ his sake, and give me grace to amend whatsoever thou seest to be amisse in mee, and for Christ his sake keepe me this night that no evill come unto me, and bestow upon mee quiet rest and sleepe, to refresh my weake body, to make mee stronger, and more fit to serve thee, to thy glory through Christ Iesus. Amen.

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desire God for Christ his sake, to forgive thee thy sinnes, and to give thee grace to amend thy life.

39. When thou hast confessed thy sinnes, and prayed for mercy and grace to amend, passe thy time till sleepe come, as the Spouse of Christ did, By night on her bed, shee sought for him whom her soule loved, her Saviour Christ, *Cant.* 3. 1.

OF

OF CHRISTS walking in the middeſt *of the ſeven golden Candleſticks.*

Q. 1. *VVhere is Chriſt to be found?*

A. Thou ſhalt bee ſure to find Chriſt, every Lords day in the Church walking in the midſt of the ſeven golden Candleſticks, holding the 7. ſtarrs in his right hand, &

walking in the midst of the golden Candlesticks, *Rev.* 2. 1. to see who are true worshippers of God, that he may blesse them, and who are not, that hee may give them their portion with the hipocrites in the lake that burneth with fire and brimstone.

Q. 2. *What is meant by the seven Starres?*

A. The seven starres were the preachers of the Gospell in the seven Churches of Asia: now (that they are not) we are to understand by the seven starres, all faithfull prea-

preachers of the Gospell, throughout the whole world.

Q. 3. *Why are they called Starres?*

A. They are called starres because of the light that they doe give unto the world, by their doctrine and good life. Mat. 5. 14.

Quest. 4. *Why is Christ said to hold them in his right hand?*

A. Christ is said to hold them in his right hand, because he doth by his holy Spirit keepe them from falling into errors, and doth protect

them by his Divine power from all enemies, so farre as his holy Majesty doth see it fit for his owne glory.

Q. 5. *What is meant by the seven golden Candlesticks?*

A. The seven golden Candlesticks, were the seven Churches of Asia: now (that they are not) we are to understand every true Christian Congregation throughout the whole world, where God is truely worshipped.

Q. 6. *Why are they called Candlesticks?*

A. They

A. They are called Candlesticks to shew, that as a Candlestick doth beare and hold the candle to give light to such as have eyes to see: even so every Christian congregation, doth bear and hold forth, and publish to the world, the light of the glorious Gospell of Christ Iesus, by preaching and maintaining it, and by professing the Christian faith. Also they may be compared to Candlestickes to shew, that as a Candlesticke of it selfe hath no light in it; the light that it hath is put

into it, even ſo is it with every true Chriſtian congregation, the light that every branch & member thereof hath, is put into them by Chriſt Ieſus, that dwelleth in them by his word & holy Spirit.

Q. 7. Why are they called golden Candleſticks

A. They are called golden Candleſticks, to ſhew that as gold is the moſt excellent of all mettals, ſo every true Chriſtian congregation, where God is truely worſhipped, is the moſt excellent of all ſocieties, and

and companies of men in the world.

Q. 8. *Wherein doe they excell all other societies and companies?*

A. They doe excell all others in the graces of Gods holy Spirit, they are also compared to golden Candlesticks to shew that as men doe make more reckoning of gold, than of any other mettall, so doth Christ make more reckoning of true Christians, than of any other people, and as men doe make gold their chiefest treasure and have a care to keepe it

safe, so is every true worshipper of God unto Christ, his chiefe treasure, that he hath a care of, therefore goe not into the holy Congregation as the hypocrites doe to abuse the holy and great Name of Almighty God, by taking it in vaine, even then, when they seeme to joyne with the congregation, in the true worship and service of God.

Q. 9. *Wherein doe they then abuse and take the name of God in vaine?*

A. They doe abuse it, and

and take it in vaine, in that they doe not minde what they doe, all that they doe is but an outward ſhew of drawing neere unto God with their lips, having their hearts farre from him.

Q. 10. *How doth that appeare?*

A. It appeareth plainly by their ſleeping, and by their whiſpering, and talking, and looking on this body, and on that body, when the word of God is read or preached unto them.

It appeareth alſo in that they doe not lift up

up their hearts unto God when they pray, as the Prophet *David* did, Pſal. 25. nor ſo much as think upon his holy and glorious Majeſty, to ſpeake with reverence unto him.

Q. 11. *Wherein doth their want of reverence appeare?*

A. It appeareth plainly by their leaning lazily on their elbowes, and by their ſitting unreverently in time of prayer notwithſtanding that the miniſter, doth put them in mind of kneeling in the Liturgie, out of the 59. Pſalme. *O*

come let us worſhip, and fall downe, and kneele before the Lord our Maker. None but God knoweth whither for this great ſin of abuſing and taking the name of God in vain in time of Gods publique worſhip and ſervice. God hath ſhewed fearefull Iudgements, and tokens of his wrath upon Churches, as appeareth by multitudes of Letters Patents, granted for the gathering of the benevolence of well diſpoſed Chriſtians, for the repairing of Churches rent and ſpoiled with lightning and thundring

ſince

since the beginnmg of Queene *Elizabeths* raign especially on the 21. of October last, 1638. the parish Church of Withcombe in Devon-shire, being a faire and large Church, newly trimmed, having a very faire steeple like a Tower with great and small pinacles, one of the famousest Towers in the West part of England; there fell (in time of divine Service) a strange and great darkenesse, so as the people could not see one another, and a fearefull Thunder, much like the noyse or report of many great

great Canons, and a fearfull lightning and loathsome smell like brimstone, and a strange and fearefull blast, that struck in at the North-side of the Towre, and tearing through a strong stone wall, came into the Church through the highest window, and tooke the greatest part thereof with it, and with a mightie power stucke against the North side wall of the Church, and did shake and batter the wall very much, threatning as though it would cast it downe, and then went towards the Pul-

Pulpet, and in the way tooke with it the lime and ſand from the wall, and grated the ſtones and defaced the wall being newly trimmed, and tore away the ſide deske of the Pulpet, and coloured the Pulpet with black and left it moiſt, as if it had beene newly wiped over with inke.

The lightning did fright the people and ſcalded them, ſo as moſt part of them fell downe, ſome on their knees, ſome on their faces, ſome one upon another, crying.

The Miniſters wife had

had her ruffe and linnen next her body burnt cleane off, and her body grievously schorched.

One Mistris *Ditford* sitting in the seat with her had her gowne, two wastcoates, and her linnen next her body burnt cleane off, and her body grievously scorched.

An other woman running out of the Church had her clothes set on fire, and her body scorched, and her flesh torne on her back.

A dog neere the chancell doore was whirld up three times, and fel down dead.

One

One Master *Hill* a gentleman, had his head smit against the wall, and died that night.

Sir *Richard Reynolds* Warrener, had his head cloven, his scull rent into three pieces, whereof two fell into the next seate, the other fell down in the seat where he sate; his braines fell intire and whole into the next seat behind him, his blood dasht against the wall: some of the skin of his head, flesh and haire, to the quantitie of an handfull was carried into the Chancell, and stuck fast, as with lime and sand new-

newly tempered, upon one of the posts between the Church and the Chancell, his body was left in the seat as though it had been alive, sitting asleepe, leaning upon his elbow, his elbow resting on the deske before him, with the fore-part of his head and face whole, as some say.

A man that sate next to him in the same seate was scolded and burnt all over on that side next the Warrenner.

In the second seat behind the Warrenner, an other man in a most grievous manner was burnt

burnt and ſcalded all over his bodie, from his head downwards below his knees, ſo as he was all over like raw fleſh, and his cloathes nothing hurt, nor his head and haire, and lived in great miſery about a weeke.

Some ſeates in the body of the Church were torne up, and turned upſide downe, and they that ſate in them, had no harme, notwithſtanding that they were throwne out of them into other ſeates three or foure ſeates higher: about the number of eight boyes ſetting about the

railes of the Communion Table were taken up and throwne on heapes within the railes and had no hurt: A man ſitting on the Church beere, at the lower end of the Church, the beere was ſtruck and torne, and the man throwne into a ſeat by the wall ſide, and had no hurt: a beame broke in the middle and fell betweene the miniſter and the clarke and hurt neither.

The Church was very much defaſed and torne, a great ſtone neere the foundation of the Church was torne out and

and removed: ſtones were throwne from the Tower as thicke as if an hundred men had beene there throwing them, ſome of ſuch waight and bigneſſe as no man was able to lift.

One of the Pinnacles of the Tower was throwne downe into the Church: the pillar againſt which the Pulpet ſtandeth, being newly whited was made black: the roofe of the Church was torne, and a great part thereof broke into the Church: a bowling-alley neere the Church-yard was turned up into

pits

pits and holes.

A little before night some went into the Church to fetch out the dead bodies, and found two little children walking hand in hand, and had no hurt, and seemed by their countenance to be nothing frighted.

The fearefull Iudgements and tokens of Gods wrath doe serve to admonish all, both men and women, young and old, poore and rich, of two things, first not to dare to appeare before God in their sinnes without repentance: secondly (when they are come into

into his holy presence) to worship him reverently both in body and in Spirit without hipocrisie.

Also for as much as children, out of their parents sight, and servants out of their masters sight, doe trouble and offend many with their talking, laughing, and unreverent behaviour, wherewith they doe dishonour and provoke God to wrath, that therfore parents would sanctifie and prepare their children, and masters their servants before they bring them to appeare before the Lord their

their God, as God commanded Moſes to ſanctifie the people, and that the people ſhould waſh their clothes before they came to heare the Lord, when hee did publiſh the Law upon Mount Sinai: Exod. 19.

Q. 12. *How did Moſes ſanctifie the people?*

A. Moſes did ſanctifie them by praying to God for them, and by teaching them how to appeare before God, in true faith and repentance and how to behave themſelves reverently, and to harken with holy

reverence unto the Lord ſpeaking unto them; ſo ought parents to ſanctifie their children, and maſters their ſervants.

Qu. 13. *Why did God command that the people ſhould waſh their clothes?*

A. Sinne is a loathſome filthineſſe in the ſight of God, Mal. 2. 15. 20. Repentance is compared to waſhing and making cleane, Iſa. 1. 16. Ier. 7 3. The meaning of Almighty God, in commanding that the people ſhould waſh their cloaths was to ſhew that hee would

would not have them to appeare before him in their sinnes, but would have them to repent them of their sinnes, and lead a new life, and give an outward signe and token thereof by appearing before him in cleane cloathes. Hence it is that the people of God have ever since put on cleane cloathes when they goe to the publique assembly to worship God.

Q. 14. *What is this to us?*

A. This serveth to teach us when wee put off our old, or foule

cloathes, to thinke upon our sinnes, wherewith wee have defiled our selves, and bee ashamed and afraid to appeare in our sinnes before God, on the Lords day, who dyed for our sinnes, and rose againe for our Iustification.

Q. 15. *Why doth God begin the fourth Commandement with a memento; Remember the Sabboth day, which charge is not in any of the other Commandements?*

A. God doth give his people charge to remem-

member the Sabboth day, to ſhew that hee doth make great reckoning of keeping it holy, and therefore would have his people to remember it before it comes, that they may prepare themſelves and diſpoſe of their affaires ſo, as they may attend the duties of the Sabboth.

Q 16. *Is the Commandement laid upon all alike?*

A. No, the greateſt charge is laid upon parents that have children, and upon maſters that

have servants.

Q. 17. *Are Magistrates exempted?*

A. No, the Magistrate above all is bound to obey and to have a care of the Sabboth, as *Nehemiah* had, chap. 13. 14. For as the loadstone draweth iron, so the magistrates example doth draw the people: when *Ierobpam* forsooke the Law of the Lord, hee led away all Israell with him, 2 Chronicles 12. when *Asa* swore to seek the Lord, the people sought the Lord with him.

Q. *What*

Q. 18. *What reasons can you shew to move men to remember the Sabboth day to keepe it holy?*

A. God himselfe setteth downe five strong reasons or arguments.

Q. 19. *What is the first?*

A. The first is drawn from the goodnesse of God in allowing us sixe dayes, and in reserving but one for himselfe.

Q. 20. *What is the second?*

A. The second is drawne from the autho-

rity of God, to command, and power to punish such as will not obey as he is the Lord.

Q. 21. *What is the third?*

A. The third is in these words, *Thy God*, which may bee framed thus. The people with whom I have made a Covenant to bee their God, and have chosen to be my people ought to serve mee; but I have made a Covenant with you and have chosen you to bee my people, and have appointed the seventh day for my ser-

vice:

vice: therefore you ought to remember the ſeventh day to keepe it holy for my ſervice.

Q. 22. *What is the fourth?*

The fourth is in theſe words, *The Lord bleſſed the ſeventh Day*, which may bee framed thus, the day that I, the Lord your God have bleſſed, that is, the day that I have appointed to bee a means to bring my bleſſing on them that doe remember it to keepe it holy, you ought to remember, to keepe holy: but the ſeventh day is

the day that I have appointed to bee a meanes to bring my blessing on them that doe remember it, to keepe it holy: therefore (as you desire my blessing) you ought to remember the seventh day to keepe it holy.

Q. 23. *What is the fift.*

A. The fift is in these words, *and hallowed it*, which may be thus framed, the day that I the Lord your God have hallowed, that is, set apart to bee kept holy, and that I have appointed to bee a means to sanctifie them, that

that doe remember it to keepe it holy, ought to be remembred, and kept holy: but the ſeventh day is the day that I have ſet apart to be kept holy, and that I have appointed to bee a meanes to ſanctifie them that do remember it to keepe it holy: therefore as you deſire to bee Saints militant here upon earth, and Saints Triumphant in Heaven for ever, remember the ſeventh day to keepe it holy.

Q. 24. *What is it to keepe holy the ſeventh day?*

A. To

A. To keepe holy the ſeventh day, is to reſt upon it from our owne workes, wills, wayes, and words, and to ſpend it in holy exerciſes.

Q. 25. *How ought we to reſt?*

A. The reſt ought to bee firſt inward in the heart, from thinking, muſing, and plodding upon worldly buſineſſes, profits and carnall pleaſures.

Q. 26. *What are the things that wee ought to thinke upon on the ſeventh day?*

A. For as much as the ſeventh

ſeventh day is to be kept holy in honour of God the Father, wee ought therefore to thinke upon his holy Majeſty, and upon his goodneſſe towards us, in creating all things in heaven and in earth next to his owne glory to ſerve us, and us to ſerve him, and to praiſe him for the ſame. God is not as a Carpenter, that maketh an houſe for another body, and when he hath done takes no more care of it. God hath from the beginning and will to the end of the world, ſhew his eternall Wiſedome, Power, Iuſtice,

stice, Mercy, Truth Providence and Goodnesse, in preserving, governing and disposing of all things to his owne glory and good of his people: therefore wee ought to thinke and consider, that God is not only the Creator, but also the preserver, governor, and disposer of all things, and to praise him for the same.

Q. 27. *What is our duty towards God, as hee is the Creator of all things?*

A. Our duty is, to acknow-

acknowledge him to bee Lord and owner of all things, and for his ſake have a care not to abuſe, nor cruelly to handle any living creature, no not ſuch as are huntfull, and which wee may lawfully hurt and deſtroy; wee ought to ſhew mercy on them when they fall into our hands, by ridding them out of their lives as ſoone as we can, and not to ſport our ſelves with tormenting them, as many hard hearted wretches do moſt cruelly: a thing unſeemly in the children of God, that ought to be mercifull, as their Heavenly

venly father is mercifull.

Q. 28. *What is our duty towards God, as he is our Creator?*

A. Our duty is, to be wel cõtented with that shape & proportiõ of body, & faculty of soule wherein he hath created us.

They that are of a comly shape and proportion, and well favoured, ought not to be proud, nor loath scorne, nor mocke them that are deformed or ill favoured, but rather bee moved upon sight of them with thankefull hearts to praise God, for not making them so deformed

formed, and ill favoured.

Q. 29. *What is our duty towards God as he is the preserver of all things?*

A. Our duty is to take notice of his Wisedome, Power, Providence, and Goodnesse; and to praise him for the same, especially for his Goodnesse in preserving us from the houre that wee were borne till this houre, and for the hope that wee have that he will preserve us to eternall life, through Iesus Christ.

Q. 30. *What is our duty towards God, as hee*

is governour and disposer of all things?

A. Our duty is to bee ruled and governed by him, and to be well contented with that estate of life wherein it pleaseth his holy Majesty to place us, how meane soever it be, and patiently to beare whatsoever shall please his holy Majesty to lay upon us, either for our sinnes or for our triall.

These things we ought to think upon every day, especially on the Lords day.

Q. 31. *What other things ought we to think upon*

upon on the Lords day?

A. Wee ought with loving and thankefull hearts to think upon our Saviour Christ, and upon those things that he hath suffered and done for us, and therewith comfort our selves, and stirre up our hearts to rejoyce in him, and praise his holy and great name.

Also for as much as the seventh day was ordained for the publicke worship and service of God, we ought therefore to thinke upon the worship and service of God, and of the time of assembling therunto, and have

a care by holy meditations and prayer that God would prepare and make us fit to joyne with the congregation in that part of Gods worship that is then in hand; as, if the Minister bee reading, or preaching, wee ought then to hearken diligently with reverence, or if the Minister and people bee praying, and singing of Psalmes, we ought then presently to joyne with them.

Q. 32. *What ought we chiefly to think upon during the time that we are in the publike assembly?* An.

A. We ought then to thinke and consider, that we are in an heaven upon earth, and in the presence of the holy Trinity, and of the holy Angels and Saints militant.

Q. 33. *Where doe you finde, that the place where God is truly worshipped here on earth, is called heaven?*

A. In the twelfth chapter of the Revelation, the first, third, and seventh verses, mention is made of three great wonders in heaven; the first is a Woman cloathed with the Sunne; the second

cond is a great red dragon, having seven heads and ten hornes, and seven crownes upon his head; the third is a battell fought in heaven betweene Michael and his Angels, and the Dragon and his Angels: by heaven there is meant, not the highest heaven, where God is in his Kingdome of glory, for there is no such Dragon, nor battell, therefore by heaven in that place is meant, the place where the true worshippers of God have their being, and doe assemble themselves to worship God publikely.

Q. 34 *What is meant by the woman, and by the Sunne wherewith shee is clothed?*

A. By the woman is meant the true Church of Christ, which is often in the Scriptures called his wife, and Spouse: by the Sunne is meant Iesus Christ, Mal. 4.2. whose righteousnesse imputed to them that doe truly repent and beleeve in him, doth serve as a garment wherewith their sinnes are covered and kept from rising up in Iudgement to condemne them.

Q. 35.

Q. 35. *What is meant by the Dragon?*

A. By the Dragon is meant the Devill, in the perſecuting heathen Emperours, and in Antichriſt.

Q. 36. *What is meant by the battell?*

A. By the battell is meant perſecutions and warre raiſed by the heathen Emperors, and by Antichriſt, againſt the Truth and profeſſors thereof.

Q. 37. *VVhere doe you finde that the holy Trinity, and the holy An-*

Angels are in the place, where God is truly worſhipped?

A. In the fourth chapter of the Revelation, and the ſecond and third verſes mention is made of a Throne in heaven, and of one ſitting on the Throne: by heaven is meant the place where God is truly worſhipped, by the Throne is meant the hearts and conſciences of the true worſhippers of God; he that ſitteth on the Throne is the firſt Perſon in the holy Trinity, God the Father, whoſe admirable

glory and beauty is compared to two of the most pretious stones under the Sunne, a Jasper and a Sardine.

Q. 38. *Wherein doth the glory and beauty of God shew it selfe unto the true worshippers?*

A. The holy Word of God, when it is read, or preached is as a cleare christall glasse wherein they doe behold the glory and beauty of God to their unspeakeable joy.

Q. 39. *Why are the hearts and consciences of the true worshippers*

of

of God compared to a Throne or Chaire of State?

A. They are compared to a Throne or Chaire of State to shew that God who is the King of kings hath his dwelling and resting place in them, and that he as King doth rule and governe them by his Word and holy Spirit. Psal. 132. 13. 14.

Q. 40. *Mention is made in the fourth ver. of twenty foure Elders sitting upon seates round about the Throne, clo-*

thed in white rayment, having Crownes of gold upon their heads, what is meant by the twenty foure Elders?

A. The twenty foure Elders are the true worshippers of God, who are said to be twenty foure, because of the type that was of them in the Prophet David, who had foure and twenty thousand servants tending upon him monthly, 1 Chro. 27. 1.

Q 41. *Why are they said to be round about the Throne where God the Fa-*

Father ſitteth?

A. They are ſaid to be round about the Throne toſhew that they are neer & deer unto God & that they have God alwaies dwelling with them, according to his promiſe, 2 Cor. 6. 26. even in the midſt of them to defend them from all enemies, Zeph. 3 17.

Q. 42. *What is ſignified by their crownes of Gold.*

A. Their crownes of Gold doe ſignifie, that Chriſt hath made them kings, chap. 1. 6.

Q. 43. *What is ſignified by their white raiment?*

A. Their white rayment ſignifieth the holineſſe and righteouſneſſe of Chriſt imputed unto them. Alſo for as much as the Prieſts in the time of the Law did weare white linnen, therfore their white garments did ſignifie that Chriſt hath made them Prieſts to offer unto God the ſacrifice of thankes and praiſe, as wee may gather out of their owne confeſſion, chap. 5. 10. *Thou haſt made us unto our God Kings and Prieſts, and We ſhall raigne on the earth* meaning over ſinne, ſo as it ſhall not have domini-

on over them.

Q.44. *It is said in the fourth chapter, and latter end of the sixt verse, that there were foure beasts round about the Throne, what was signified by the beasts?*

A. The foure beasts did signifie the faithfull preachers of the Gospell.

Q.45. *Why are they said to be foure?*

A. They are said to be foure, because they are to preach the Gospell in all the foure quarters of the world.

Q.46. *Why are they*

said to be full of eyes, and to have each of them six wings, and that the first is like a Lyon, the second like a Calfe, and the third had a face like a man, and the fourth was like to a flying Eagle. chap. 4. 6. 7. 8.

A. They are said to be full of eyes, to shew that they ought to bee as Job was, *an eye to the blind and ignorant*, Job 29. 15. and to shew that they ought to be watchfull and full of knowledge, able to teach, exhort, rebuke, and convince.

They

They are ſaid to have wings, to ſhew that they ought not to bee ſlow, but ſwift, and ready to miniſter a word in ſeaſon, to ſtrengthen the weake, to confirme the ſtrong, to raiſe up the fallen, to bind up the broken hearted, to beate downe the lofty, to ſeeke what is loſt, and to bring home the ſtray.

The firſt beaſt is ſaid to bee like a Lyon, to ſhew that they ought to be full of godly courage and boldneſſe: The ſecond like a Calfe or Bullocke uſed to the yoke, to ſhew that they ought

to be full of patience, and willing to take paines: The third had a face like a man, to shew that they ought not to be as beasts, without understanding, but men of wisedome, judgement and discretion: The fourth is said to be like to an Eagle, to shew that as an Eagle doth soare aloft, and flye very high, so they ought not to bee covetous and earthly minded, but to have their conversation in heaven; and to set their mindes on heaven and heavenly things.

Q. 47. *It is written in the*

the ſeventh verſe, that when the foure beaſts gave glory, houour, and thankes to him that ſate on the Throne, the twenty foure Elders did fall downe before him that ſate on the Throne to worſhip him, and did caſt downe their crownes before the Throne, ſhew the meaning of that?

A. The meaning is, that when (in the publike aſſembly) the miniſter doth either pray, or give thankes unto God, all the true worſhippers of God doe then in heart joyne with

with him, and (in acknowledgement of their unworthinesse) do humble and cast down themselves with holy reverence, humbly kneeling upon their knees, which is signified by casting downe their crownes.

Q. 48. *It is written chap. 5. 11. 12. that many Angells were round about the Throne, and about the beasts and Elders, why are the Angels said to bee round about the Throne?*

A. They are said to be round about the Throne

to

to ſhew that they are ready to attend and to obey the Commandements of the Lord. Pſal. 103.20. and round about the beaſts and the Elders to ſhew, that they doe watch over the faithfull preachers and true worſhippers of God. Pſal. 34. 7.

Q. 49. *It is written chap. 5. 6. that in the midſt of the Throne, and of the foure beaſts and Elders ſtood a Lamb, as though hee had beene kild?*

A. By the Lambe is meant our Saviour Chriſt the

the ſtanding of the Lamb in the middeſt of the Throne (where God the Father ſitteth) ſheweth that our Saviour Chriſt is equall with God the Father in glory, Majeſty, dignitie and power, to rule and govern the true worſhippers of God, and to defend and protect them from all enemies; the ſtanding of the Lamb in the midſt of the foure beaſts and Elders, ſheweth that Chriſt is alwaies preſent with the true worſhippers of God, both Miniſter and people, and hath a continuall care of them, chap. 2. 1.

The

The ſtanding of the Lamb before the throne, as though hee had beene ſlaine, ſheweth that the death and ſufferings of Chriſt, are alwayes in freſh and continuall memorie with God, and that the continuall beholding of Chriſt doth move God to ſhew continuall mercie for his ſake.

Q 50. *It is written chap. 4. 5. that there was ſeven lamps of fire burning before the throne which are the ſeven ſpirits of God, ſhew the meaning of that place?*

A. By

A. By the seven lamps of fire wee are to understand the holy Ghost.

Q. 51. *Why is the holy Ghost compared to lamps of fire burning?*

A. Because it doth enlighten the hearts and minds of the true worshippers of God.

Q. 52. *Why is the holy Ghost compared to seven lamps?*

A. The number seven doth signifie fullnesse, or perfection, the holy Ghost is compared to seven lamps because of the fullnesse of light and saving knowledge and grace

grace that it worketh in the true worſhippers of God.

Q. 53. *Why is the holy Ghoſt called the ſeven Spirits of God?*

A. It is called the ſeven ſpirits of God, becauſe of the manifold ſpirituall graces that it worketh in the true worſhippers.

Q. 54. *It is written that out of the Throne proceeded lightning and thundring, and voices, what is ſignified by the lightning and thundring?*

A. By

A. By the lightning and thundring is signified the powerful working of the holy Ghost in the hearts of the true worshippers, by the preaching of the law and of the Gospell.

Q. 55. *VVhy is the preaching of the Law compared to Lightning?*

A. It is compared to Lightning, to shew that as when Lightning commeth into a dark roome, it doth make things hid in darkenesse to be seene, so the preaching of the law by the illumination of the holy Ghost, doth bring

bring men that ſit in darkeneſſe and ſhadow of death, to a ſight of their ſinnes, and of the wrath of God.

Q. 56. *Why is the preaching of the Law compared to thundring?*

A. It is compared to thundering becauſe it doth thunder out the wrath and judgement of God that ſhall come on them that live and die in their ſinnes without true faith and repentance, and ſo ſtirreth up them that ſtand in doubt of any thing, and would be further ſatisfied to goe to the

the preacher and speake unto him as the Jewes did to Saint Peter when they were pricked in their hearts, Act. 2. 37.

Q. 57. *What ought we to doe, when the publique worship and service of God is ended?*

A. Wee ought then presently to thinke upon the goodnesse of God in bringing us together to worship him in peace and safety from all enemies, and to give him hearty thankes.

Wee ought then also to think upon our weaknesse and failings in calling

ling upon God, in ſinging the Pſalmes, and in harkning unto Gods holy Word read and preached unto us, and deſire God for Chriſt his ſake to forgive us.

Alſo in the way (as we are going home) from the Church, all children and ſervants, as well as parents and maſters, ought to thinke upon the Word of God which was read and preached unto them, and meditate upon it while it is freſh in their memory.

Q. 58. *What ought we to talke of on the Lords day?* *A. Our*

A. Our chiefe talke ought to be of God, and of his workes, and word, and to confer of it with them that feare God. Mal.3 16. and with our Minister, if wee doubt of any thing, Mal.2.7. and not suffer any corrupt communicatio n to proceed out of our mouthes, but such as may edifie and minister grace to the hearers. Eph.4.29.

Q.59. Is merry talking, jesting, and singing of merry songs a breach of the Lords day?

A. Yes, not onely in him that useth it, but also in

in others, becauſe it cauſeth them to draw their minds from holy meditations to hearken thereunto.

Q. 60. May not men reckon with their ſervants or labourers, and pay them their wages, and appoint them their worke on the Lords day?

A. No.

Q. 61. To pay labourers their wages is an almes deed, and therefore no breach of the Lords day?

A. Labourers wages is no Almes, but a debt due as

as soone as they have done their worke Levit. 10.13. Deut. 24.15.

Q. 62. What are the things that may be done on the Lords day?

A. Every worke of mercy and urgent necessity, such as could not be prevented nor deferred to another time, as to resist the invasions of enemies, or robberies, to quench the rage of fire, to dresse meat, but not to make great dinners, because thereby men are made unfit for holy duties, and servants kept from going to Church.

Also

Also to fodder Cattell, to pull a Sheep or any other living creature out of a pit.

In these and the like cases of necessity, a man may labour, but not for wages.

Q. 61. *May not the Poore worke, and so earn something on the Lords Day?*

A. No, for the Commandement is laid on the poore, as well as the rich

Q. 62. *May not Chapmen, Higlers, and Carriers, carry commodi-*

ties out of the countrey into the City, and out of the City into the Countrey?

A. No, for that were to preferre the service of the City and of the Country before the Service of God.

Certaine

Certaine Notes and Markes of Sanctifying Grace, set downe by T. M. a godly Christian lately deceased, which he experimentally found in himself concerning his Salvation: and by his friend set forth here for the profit of others.

I Have made [a] choise of the true God to bee my [b] God, and have endevoured to the uttermost of my [c] power, to know him and [d] serve him, whatsoever others

have done to the contrary. [a] Josh. 24. 22. [b] 1 Ru. 16. [c] Gen. 31. 6. [d] 1. Chro. 28. 9. Josh. 24. 15.

2 I doe finde [e] that God of his great goodnesse hath [f] wrought in me, an [g] utter dislike of all ungodlines and prophanesse, and it is matter [h] of griefe and sorrow unto me to behold the unclean conversations of wicked men. [e] Numb. 14. 19. [f] Isa. 26. 2. [g] Psalm. 119. 104. Psal. 139. 22. [h] 2 Pet. 2. 7. 8. Psal. 119. 136.

3 [i] Sorrow for my owne sins hath beene the greatest sorrow that ever befell me, and this hath

most

moſt touched mee, not onely when I felt the hand of God [k] correcting of mee, but when I had ſome new experience of Gods [l] goodneſſe to me.

[s] Pſal.38.36.18.Pſa.31.9
[k] Pſal.107.6. Pſal.39.11.
[l] Hoſ.3.5,Rom.2.4.

4 When I had at any time ſinned. I could not bee [m] at reſt, till I had [n] humbled my ſelfe, and my [o] ſoule had mourned in ſecret for the ſame [p] confeſſing and [q] bewailing my ſinnes, crying mightily to God for [r] pardon in the [s] name and mediation of Jeſus Chriſt, and with much

weakneſſe [t] beleeved the forgiveneſſe of my ſins. [m] Pſal.38.3. [n] Lam.3.19. [o] Ier.13.17.Nehem.1.4. [p] Dan.9.4.5. [q] Ier.4.31. Pſal.142.1. Jonah 3.8. [r] Pſal.25.11. [s] Act.5.31. [t] Marke 9.24.

5 My daily [u] prayer to God is; to let mee more and more ſee my ſpirituall [vv] poverty, that being indeed ſenſible thereof, I might [v] above all things prize Jeſus Chriſt, [x] hungring and thirſting after him, and judging my ſelfe undone [y] without him. [u] 1 Epheſ. 15. 17. Rom.7.18. [v] Phil.3.7,8. [vv] 1 Pet.2.7. [x] Mat. 5.6.

Pſal.

Psal.42.1. [y] Ioh.15.5,6.

6 I have much [z] condemned my selfe for my unbeliefe, and doe [a] use the best meanes I can to [b] strengthen my Faith in applying Gods [c] promises which is the only [d] evidence I can shew for heaven. [z] 1 Cor. 11.31. Mark.9.24. [a] 2 Pet.1.5, 10. [b] 1 Pet.5.10. [c] 2 Cor. 1.20. 1 Iohn.2.25. [d] Heb. 11.1.

7 I have [e] so loved Gods house, and the [f] sweetnesse that I found in the Ministry of the Word, that I have oftimes beene sorry, that I have judged them [g] happy

that remaine in Gods house for ever. [e] Psal.84.2. 10. Psa.119.167. [f] Psa.19.10 [g] Psal.84.4.

8 I have ever best approved of such a [h] Minister as was most powerfull against sin, and most frequent in letting a man [i] see his corruptions [h] 2 Cor.3.6. Rom. 10.15. Psal.116. [i] Iob 13.23.

9. I have [k] resolved against all sinne, and have [l] resigned my selfe up to the guidance of Gods Word and holy Spirit. [k] Psa 17.3. Psa 119.101. [l] Psal 119.105. Ier 3 4.

10 My whole life is now a continuall [m] Warfare

fare, daily ſtriving and fighting and [n] praying againſt, ſometime one ſin and ſometimes another, according as [o] Sathan hath aſſaulted me, from which warring againſt ſinne, I have gathered an argument of my [p] *Peace* with God. [m] 2 Cor. 10. 3. 4. Iam. 4 1. Eph 6. 11. 12 1 Tim. 1. 18. [n] Col. 1. 9. 11. [o] Mat 4. [p] 2 Tim. 4. 7. 8. Rom. 5. 3 Rom. 8. 6.

11 Whatſoever profitable inſtructions I have learned either by hearing or reading, I have delighted to make [q] others partakers of them. but eſpecially have I laboured

to [t] instruct my own Family: and even [u] beyond the ability of my owne weake body have I endevoured the conversion and salvation of their soules, ever remembring the words of my blessed Saviour. Lu. 23. 32. *When thou art converted, strengthen thy brethren.* [q] Psal. 51. 13. Ehhes 3. 6. Phil. 8. 7. Heb. 3. 2. 2 Pet. 1. 4. [t] Gen. 18. 19. Josh. 24. 15. Deut. 6. 7. 1 Tim 3. 4. 5, 6. [u] 2 Cor. 11. 15.

12 I doe [x] unfainedly love every one, in whom Gods Image is renewed, and that for this very reason: Because the graces of

of Gods Spirit doe [u] ſhine in them. [v] All my delight hath beene in them that excell in vertue; and I never thought my ſelfe better, then when I was hearing them, or [w] ſpeakingwith them of things concerning the Kingdome of God; and this, though they were never ſo [x] *Poore*, in reſpect of their outward eſtate. Hence I gather that [y] becauſe I love them that are begotten, I love him alſo that begat them: and if I love them for his ſake, I love him more, for whoſe ſake they are *beloved*; I confeſſe I cannot

not [z] prove my love by my obedience, which is full of imperfections, but yet my desire is to [a] approve my heart unto God: and it is [b] against my purpose and resolution, when I doe any thing by which God is offended. [t] Psal. 16.3. 1 Iohn 4.7.11. Ephes. 2.14. Eph. 4.5.6. [u] Phil. 2.13. [w] Acts 1.3. [x] Prov. 19.1. Iames. 2.5. [y] 1 ep Ioh. 5.1.2. verse. [z] 1 ep. Ioh. 5.2.3. [a] Phil. 1.10. 2 Cor. 7.11. [b] Rom. 7.19. 20, 21, 22.

23 When it pleased God at sometime to [c] hide his face from me, and

and to with-hold the light of his countenance, when I could not ſo ſenſibly enioy [d] his comfortable preſence, it was very [e] grievous unto mee, and during that time [f] I eſteemed my life no better than death. Oh, how doleſull and uncomfortable were thoſe dayes, when the Sonne of righteouſneſſe did not ſhine upon me, which [g] made my heart to pant after God, and my very ſoule to thirſt after him, *as the Hart after the rivers of waters*. Yea [h] I ſought him with teares, and gave not over crying after

ter

ter him, *untill I had found him whom my soule loved.*
[c] Psal. 30 5. 7. Psal. 13. 1. Psal. 69. 17. Psal. 89. 46.
[d] Psal. 16. 11. 1 Chron. 16. 27. [e] Psal. 77. 7, 8, 9.
[f] Job 7. 15. Job 10. 4. Jere. 8. 3. [g] Psalm. 42. 1.
[h] Canticles. 3. 4. Luke 2. 48.

14. When it pleased him to [i] turne his face towards me againe, and [k] shined upon me with the light of his countenance, when my heart was at any time warmed with the beames of this Sun, as many times it was, both in the [l] Ministery of the Word, as also by rea-

reading, prayer, and meditation; Oh! how was my frozen [m] heart thawed into teares, and my disconsolate soule refreshed as with [n] flagons of wine out Gods of Celler, then did hee [o] put more joy into my heart then other men had, *when their Corne, and Wine and Oyle increased.* [i] Mic. 7. 18, 19. Jer. 12. 15. [k] Psal. 4. Esa. 54. 7, 8. Esa. 12. 1, 2. [l] Psal. 119. 14, 15, 16, 32, 15, 72, 97. [m] Psal. 32. 3. [n] Cant. 1. 2. Cantic. 2. 4, 5. [o] Psal. 4.

15. I have more [p] groned under sinne, then under

under Sickneſſe: Nay, oft-times, I have even [q] rejoyced, when by afflictions, God had [r] hedged up my way, and not only deprived mee of opportunity: but alſo of will to ſinne, to which I found my ſelfe very [s] enclinable before the affliction came, and have ever thought my ſelfe as much bound to God for [t] keeping me from Sinne, as for pardoning of Sinne committed.

[p] Pſal. 101. 6. Pſal. 38. 9. Pſal. 6. 6. Rom. 5. 3. [q] 1 Col. 24. Acts 5. 41. 2 Cor. 6. 10. Pſal. 119. 67. [r] Lam. 3. 7. Hoſea 2. 6.

6. ¹ Pſal. 119. 71. ¹ 1 Samael. 25. 32, 33, 34. verſes.

Theſe Notes may comfort mee, and all the Glory be given unto God that hath begun a good worke in mee: but I utterly diſclaime both this, and all elſe that is good in me, and caſt my ſelfe wholly upon the mercy of my God, and the merits of my Saviour, for the ſalvation of my ſoule and body.

FINIS.

Imprimatur,

Tho. Wykes.

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